



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-MURAABITOON WORLD SOOFEE MOVEMENT

IAN DALLAS – THE MURAABIT?!

The cult movement known as the ‘*al-Muraabitoon*’ (*Murabitun*) was originally founded in the 1970s by a Scotsman and ex-actor named Ian Dallas. Dallas currently resides in an old medieval castle in the remote region of Achnagarin in Beaulieu, Scotland. The early life of Ian Dallas is shrouded in an unknown web of mystery which many are not aware of. In the works of Ian Dallas, or “*Shaykh Abdal-Qadir al-Murabit as-Sufi ad-Darqawi*,” as he likes to call himself, he rarely touches upon his life and background. However, the *al-Muraabitoon* cult, who are mainly based in Norwich, East Anglia, claim that Dallas is over seventy years old. The only reference to his background is found in the first edition of *The Book of*

Strangers, the first book written by Ian Dallas when he embraced Islaam, which notes that he was born in Ayr, Scotland and that he embraced Islaam in 1965. The note was removed from the second edition and never again was any information about him mentioned.¹

It is also known that Abdul-Qaadir Dallas claims to have met a *Soofee* Shaykh in Morocco in 1968 who gave him “spiritual authority” and thus his name had the extra suffixes of “*as-Sufi al-Darqawi*.” He also claims to have received spiritual authority in 1976 from a *Soofee* in Libya!? However the ‘proofs’ that he had “authority” were usually contorted events. So for example, two ex-members of the cult have mentioned how in Libya, Dallas met a *Soofee* and briefly conversed with him and this was the proof that Dallas was given authority to be a Shaykh! Other strange incidents such as this have focused around the Islamic education of Dallas which are not adequately answered by the *al-Muraabitoon* movement.

¹ Uthman al-Itaalee (Italiano), *Ian Dallas – The Shaykh Who Has No Clothes: The True Realities of Shaykh ‘Abdalqadir al-Murabit and the Murabitun World Movement*, p.4

In the 1970s it was the hippy *Soofee* image that attracted many white English born people to the movement, in a deluded attempt to find a spiritual escape from the western industrial consumer complex.² Dallas proposed an agenda for a model community that was based on that of the *Almoravid* empire as they are known in the West and *al-Muraabitoon* in Arabic. The historic *al-Muraabitoon* existed in north-west Africa in the 11th century CE. It would thus be of benefit to give a brief history of the original *al-Muraabitoon*.

² Cult members were also given green shirts to wear upon pledging allegiance to Dallas!?

THE ORIGINAL *AL-MURAABITON*

The original *al-Muraabitoon* was founded in Africa by Abdullaah ibn Yaaseen of southern Morocco and Yahyaa ibn Ibraaheem, a Sanhaajah Berber of Mauritania. Together they both united the Sanhaajah peoples under the banner of a new call. They set out in a united force throughout north-western Africa and eventually conquered Morocco and then Spain, creating an empire that lasted for a century. They implemented a staunch adherence to the *Maalikee* school of Islamic jurisprudence (*fiqh*) and applied the *Sharee'ah*. The *Ribaats* that they established as part of their conquest also became centres of their concepts of Islaam. The term '*Muraabit*' was delineated to those who protected the *Ribaats* and were the main inhabitants within the fortified confines of the *Ribaat*.³ The *Muraabitoon* were similar to many Islamic

³ The *al-Muraabitoon* cult have there own modern self-styled '*Ribaats*' in Norwich, Beaulieu, Albania, Mexico, Germany, Nigeria, Australia and Malaysia which are all headed by '*Ameers*'. In the UK their "*Ameers*" have included the former Aristocrat and Eton educated Taariq Abdullaah, as '*Ameer* of Scotland, Fazlun Khaalid as '*Ameer* of Birmingham, Idrees Mears as '*Ameer* of

peoples of the past who sought to revive Islaam and they strove to re-ignite Islaam where people had become lax in practice. They organised their Islamic empire at most levels including governance, economics and warfare, even though they had mistakes in some areas.

For example, the historian al-Bakree from Cordoba (Qurtuba) in Spain writing in the 11th century CE noted how the *al-Muraabitoon* blindly followed Abdullaah ibn Yaaseen and took his grave as a place of worship. Al-Bakree noted, **“On his grave is a mausoleum, which is frequented and a hospice that is always full of people...Even now a group of *al-Muraabitoon* would only choose a man to lead them in prayer who had prayed behind Abdullaah ibn Yaaseen, even though a more learned and righteous man who had never prayed behind Ibn Yaaseen would be present among them.”**⁴

Norwich, Uthmaan Abdul-Majeed as ‘Ameer of London (Brixton) etc. The so-called ‘Ameer’ of London (Brixton), ‘Uthmaan Abdul-Majeed was swiftly ejected by the *Salafees*, and all praise is due to Allaah.

⁴ Al-Bakree, *Kitaab al-Masaalik wa'l-Mamaalik*

Furthermore, al-Bakree notes that Ibn Yaaseen was not really a scholar yet gave religious rulings and verdicts which were thus strange and extreme. Al-Bakree even had a chapter in his historical work *Kitaab al-Masaalik wa'l-Mamaalik* entitled **“The Eccentric Regulation of Abdullaah Ibn Yaaseen.”**

This is the model that Abdul-Qadir Dallas and the current *al-Muraabitoon* cult movement claim to base their Islamic understanding and methodology (*manhaj*) upon. They appeared to be motivated and impressed with the ‘warrior’ image which gave them a further radical persona. But the reality was that most of them were from quite comfortable upper/middle class English backgrounds and still live in such surroundings.

BLIND-FOLLOWING OF THE MAALIKEE MADHHAB

The deviated propagation of the *al-Muraabitoon Soofee* cult movement bears little resemblance to that of the original *Muraabitoon*, and even if it did, the methodology of the original *Muraabitoon* had many errors. The fact that they called Muslims to only follow the *Maalikee madhhab* testifies to this.

Even the great scholars who followed the principles of Imaam Maalik, did not make it incumbent on Muslims to follow their opinions in everything. This was all the more the case when more authentic evidences are found from the *hadeeth* of the Prophet Muhammad (*sallallaahu alayhi wassallam*).

The late Shaykh Muhammad al-Ameen ash-Shanqeetee⁵ (*raheemahullaah*) of Mauritania mentioned a valuable point his

⁵ Muhammad al-Ameen ibn Muhammad al-Jaknee ash-Shanqeetee (d. 1974 CE) a famous scholar and *Maalikee* jurist in his homeland, Mauritania. He taught *tafseer* in the Prophet's Mosque in Madeenah and *Usool ul-Fiqh* in Riyaadh and Madeenah. His books are used in the college of

Qur'aanic commentary, *Adwaa'ul-Bayaan*.⁶ He noted that, “As for the type of *taqleed* about which the later scholars differ with the companions and other from those generations whose excellence has been testified to, then it is the performing of *taqleed* of one particular scholar only, to the exclusion of other scholars. This type of *taqleed* is not proven by the texts of the Book (Qur'aan) and the *Sunnah*, nor was it the view of any of the companions of Allaah's messenger (*sallallaahu alayhi wassallam*), nor anyone else from the first three generations whose excellence has been testified to. Likewise, it opposes the saying of the four Imaams (*raheemahumullaah*) since none of them held the view that it was binding to adhere to the saying of a single person to the exclusion of all the other scholars. Rather, the *taqleed* of one particular scholar is an innovation of the fourth century (of Islaam).”

Sharee'ah in Saudi Arabia. The most notable of his works is *Adwaa' ul-Bayaan li-Tafseer al-Qur'aan bi'l-Qur'aan*.

⁶ Vol. 7. pp.319-320

Imaam Maalik (*raheemahullaah*) himself is credited as saying **“Indeed I am a human being, I sometimes err and at other times I am correct. So look to my opinions, and all that agrees with the Book (Qur’aan) and the *Sunnah*, accept it, and all that conflicts with the Book and the *Sunnah*, leave it.”**⁷

Ash-hab, one of Imaam Maalik’s students said, **“Maalik was once asked whether one was safe to follow a ruling related to him by reliable narrators who had heard it from companions of the Prophet (*sallallaahu alayhi wassallam*). Imaam Maalik replied, “No, by Allaah, not unless it is correct, the truth is only one. Can two opposing opinions be simultaneously correct? The opinion that is correct can only be one”.**⁸

Imaam Yoosuf ibn Umar ibn Abdul-Barr (*raheemahullaah*) who is known as being the *Muhaddith* of the *Maalikees* also has much to say against blind following of one scholar. He stated in *Jaami’ Bayaan al-‘Ilm* that, **“There are no scholars from**

⁷ Ibn Abdul-Barr, *Jaami’ Bayaan al-‘Ilm* (Cairo: Al-Muneerah Press, 1927, Vo. 2) p. 32

⁸ *ibid.* pp. 82, 88, 89

this *Ummah* to whom a *hadeeth* of the Prophet Muhammad (*sallallaahu alayhi wassallam*) was established and then they rejected it...If they had done so, their trustworthiness would have been in question, let alone them being taken as Imaams, since doing so (rejecting *hadeeth*) necessitates sinfulness.”⁹

There are many other accounts along these lines from Imaam Maalik and Ibn Abdul-Barr which can be found in translated into English. One book wherein such statements can be read is *Blind Following of the Madhhabs*¹⁰ by Muhammad Sultaan al-Ma’soomee.¹¹

⁹ *ibid.* (Vol.2, p. 19)

¹⁰ Saleem al-Hilaalee (ed.), *Blind Following of Madhhabs by Muhammad Sultaan al-Ma’soomee al-Khajnadee* (Birmingham: Al-Hidaayah Publishing, 1414 AH/1993 CE)

¹¹ Muhammad Sultaan al-Ma’soomee was born in 1297 AH (circa 1875 CE) in the town of Khajnadah. He lived in a part of the Muslim world that was rampant with *Soofism* and blind-following of *madhhabs*. He studied and received a *sanad* (the chains of transmission), and *ijaazah* for the *Saheehayn*, the *Muwatta’* of Imaam Maalik and *Miskkaat ul-Masabeeh* with Shaykh Shu’ayb ibn Abdur-Rahmaan al-Maghribee. He also studied with other scholars that were influenced by *Soofism* due to its dissemination during that time. During his *da’wah* activities, the Communist revolution took place (1917 CE) under the leadership of Lenin and Stalin, and thus many scholars were either slaughtered or transported to the frozen north. As for al-Ma’soomee, he was imprisoned several times. In the town of Margheeyaan he challenged the atheists, which consequently led to them looting his house and Ma’soomee’s arrest. Ma’soomee was ordered to be executed by gun-point but Allaah saved him from their plans and al-Ma’soomee was able to

Another scholar who the contemporary *al-Muraabitoon* speak much of is ‘Uthmaan ibn Foodee (Dan Fodio).¹² The

escape to China where he remained for a number of years. He then left China for Makkah, which he reached in the year 1354 AH. In Madeenah he studied the *Musnad* of Imaam Ahmad and *Kashf ul-Khafaa’* with Abdullaah al-Qadoomee and *Saheeh ul-Bukhaaree* with Ahmad al-Barzanjee. Both of these scholars gave him *ijazahs* and *sanad*. He also travelled to Shaam and in Damascus he met the great *Muhaddith* Badruddeen Yoosuf al-Ma’maar (d. 1354 AH), Abdul-Hakeem al-Qandahaaree, Abu’l-Khayr Ibn Aabideen and others, who all gave him permission to narrate from them. He settled in Makkah for a while and became a teacher in *Daar ul-Hadeeth*. He set of to return to his family and homeland by way of Greece, then Istanbul and Odessa, then by train, passing through Kharkov, Moscow, Petra, Samaarah, Adnabara’ and Tashkent. Al-Ma’soomee’s further studies led him to question the correctness of total blind following of the *madhhabs* and he assessed the works of Ibn Taymeeyah, Ibn Qayyim and Ibn Abdul-Barr. He was a *Mufti* in the *Sharee’ah* courts in 1328 AH and he contributed to the revival of Islaam, with the understandings of the *Salaf* in the lands beyond the Tigris. His works are written in Arabic and Turkish and include the famous *Hadiyyat us-Sultaan ilaa Muslimeen Bilaad il-Yaabaan* (*Sultaan’s Gift to the Muslims of Japan*) which was completed in 1358 AH but printed in 1368 AH by *Matba’h ul-Baabee al-Halabee* and his associates in Egypt. In this year, the *Muhaddith* of the recent era Shaykh Muhammad Naasiruddeen al-Albaanee (*raheemahullaah*) travelled to Makkah for Hajj and visited al-Ma’soomee in the area of the people of Bukhaaraa, near *Masjid ul-Haraam*. Shaykh al-Albaanee received a copy of *Hadiyyat us-Sultaan* in printed form as a gift from the author. Shaykh Albaanee mentions this in *Tahdheer as-Saajid* (p. 94). Al-Ma’soomee died in the year 1380 AH (circa mid 1950s CE) (*raheemahullaah*).

¹² Aboo Muhammad ‘Uthmaan ibn Muhammad ibn Foodee, born in Marratta in northern Nigeria in 1168 AH/ 1754 CE. The name ‘Dan Fodio’ is the Hausa rendition of Ibn Foodee. He was from a family of scholars that migrated to Hausaland from Futa Toro before the 15th century CE, bringing with it the Islamic tradition of Timbuktu. He waged a jihad in 1217 AH/1802 CE against clans that had opposed Islaam and the Muslims. He established the Sokoto Islamic state which ruled by *Sharee’ah* in West Africa. He is known for his *tajdeed* efforts and his stance against innovations. A number of folkloric legends and myths surrounded the personality of Dan Fodio as

Muraabitoon and other *Maalikee Soofees* like to use and quote ‘Uthmaan Dan Fodio and twist what he said. In fact many of them do not even quote his own writings and books.

some people claimed that he could “walk on water” or appear in dreams. Some people even claimed that he was *the Mahdi*! All of these ideas were refuted by Dan Fodio himself during his time. In a book entitled *Tanbeeh al-Faheem*, Dan Fodio refuted the claims of a man named Hammaa who lived in Maganga, Nigeria and was claiming to be the *Mahdi*. The man was later executed for his heresy (MA al-Hajj, *The Mahdist Tradition in Northern Nigeria*, A.B.U. 1973). Dan Fodio however did make some comments in some of his works that were in line with the ‘*Asharees*, but at times he clearly said things in line with the *Salaf* (pious predecessors) as have been mentioned. He therefore was akin to Imaam an-Nawawee and Ibn Hajar, who also had teachers that were of the ‘*Ash’aree ‘aqeedah* but were not pure ‘*Asha’arees*. Dan Fodio’s chain of scholars however reveals interesting facts. One of teachers was Jibreel ibn ‘Umar of the Tuareg tribe who had made Hajj and thus lived in Makkah for a while. In Madeenah, Jibreel Ibn ‘Umar studied with Muhammad Murtada az-Zabeedee (1145-1205 AH/ 1732-1791 CE) who was originally from India but had travelled to az-Zabeedee in Yemen where he lived for a while and studied before going on to teach in Madeenah himself. One of az-Zabeedee’s teachers was Shaah Waliullaah ad-Dehlawee (1702 – 1762 CE) of Delhi in India. Dan Fodio’s uncle who taught him *hadeeth* was Muhammad bin Raaj who had studied under Abu’l-Hasan as-Sindee also from India and a teacher of *hadeeth* in Madeenah. Abu’l-Hasan as-Sindee was a student of Muhammad Hayaat as-Sindee another great *hadeeth* scholar of India who was also teaching in Madeenah. One of Muhammad Hayaat as-Sindee’s students was Muhammad ibn Abdul-Wahhaab (*raheemahumullaah*). [Also see a recent study conducted in Nigeria and written in Arabic entitled *Asaaneed al-Faqeer ad-Da’eef al-Mutashaafef bi’l-Mushaffa’ Ahmad as-Shareef* (Ms. University of Ibadan Library 82/137: Ibadan, Centre of Islamic Documentation (CAD). This *sanad* was also mentioned by an American Muslim researcher who had graduated from *Madeenah University*. Also see the research of a non-Muslim researcher Stefan Reichmuth in his “*Murtada al-Zabidi (d. 1791) in Biographical and Autobiographical Accounts – Glimpses of Islamic Scholarship in the 18th Century CE*” in the Islamic studies journal *Die Welt Des Islams – International Journal for the Study of Modern Islam* (Leiden, Boston and Koln: Brill, Vol. 39, No. 1, March 1999) p.70.]

With regards to fanatical blind following of Imaam Maalik, it is known that **“the greatest contribution of Dan Fodio’s reforming ideas, apart from his views on *Sunnah* and *Bid’a*, was in the field of *madhaahib* (schools of law).”**¹³

‘Uthmaan ibn Foodee said in his book *Hidaayah ut-Tullaab*¹⁴, **“Neither Allaah in His book, nor the Prophet in his *Sunnah* made it obligatory that one particular *madhdhab* should be followed, nor did we hear any of the early scholars enjoining a person to follow one way. If they had done that, they would have committed a sin by not allowing people to act in accordance with *ahadeeth* which that particular way did not give weight to.”**

Other statements from ‘Uthmaan ibn Foodee can be found in his book *Hisn ul-Afhaam min Juyoosh il-Anhaam* (*The Fortification of Understanding Against the Armies of Delusion*).¹⁵ In the book ‘Uthmaan ibn Foodee says of many ‘scholars,’ **“If such a**

¹³ F.H. al-Misri (ed.), *Bayaan Wujoob ul-Hijrah ‘ala’l-‘Ibaad* (Khartoum University Press and OUP, 1978 CE)

¹⁴ (Zaria: Gaskiya Corporation, 1961), p.2

¹⁵ This was translated into English as *Islam Against Illusions* (Quality Press, 1989) by Fazlur Rahman Siddiqi

person is not aware of the *Sunnah* it is not permissible to follow him...He is simply a lunatic lost in his special state.”¹⁶

‘Uthmaan ibn Foodee also says in the same book, “Some people are ignorant of the *Sunnah*, but they are anxious to emulate the practices of their Shaykh. If you speak to them about the *Sunnah* they will reply, “My Shaykh was doing this, my Shaykh was doing that,” thus contradicting the clear and open *Sunnah*.”¹⁷

‘Uthmaan ibn Foodee also made similar statements in his books *Irshaad al-Ummah ilaa Tayseer il-Milla* and *Tawqeef ul-Muslimeen*.¹⁸

These statements from ‘Uthmaan Ibn Foodee (Dan Fodio) are sound advice for the *al-Muraabitoon Soofee* movement, who actually claim to follow him!? However, the *al-Muraabitoon*

¹⁶ *ibid.* p.105 (Arabic text), p. 157 (Eng. Text)

¹⁷ *ibid.* p. 90 (Arabic text), p. 99 (Eng. Text)

¹⁸ Ahmad Mohammad Khani, *The Intellectual Origin of the Sokoto Jihad* (Ibadan, Nigeria: Iman Publications, Muharram 1405 AH/1985 CE). Pp.85-90

regularly propagate that whoever does not follow a *madhhab* is a “*Wahhabbi*”!?

In 1976, Abdul-Qaadir Dallas claimed that he would, ***“Call the Murabitun to a basic Salafi Islam without the accretion of Sufi doctrine and practice.”***¹⁹

Yet the movement has nothing *Salafee* about it at all and rather represents a confused blend of radical socio-political dialectic on one hand, and excessive ‘spirituality’ on the other. This ‘spirituality’ usually takes the form of gatherings in circles and chants of the Names and Attributes of Allaah, in innovated attempts to be “one with God.” This dance is called a ‘*hadra*’ by the *Muraabitoon* cult and Abdul-Qaadir Dallas wrote of this dance, ***“The dance, which is really the invocation of Allaah while standing and swaying, as described in the Qur’aan and also in the hadeeth literature, is usually preceded by the singing from the Diwans of the great Sufis. The Diwans of the Darqawi***

¹⁹ *The Shaykh Who Has No Clothes*, p. 5 quoting *Murabitun Catalogue*, p.16

way are among the most sublime in the literature of the way.”²⁰

It does not take much to realise that this statement is nonsense, the Qur’aan contains no verse whatsoever to indicate that dancing and “swaying” are allowed as acts of worship, especially when one is supposed to be in a state of remembering Allaah. For the *al-Muraabitoon* to indicate that such heretical practices are from Islaam is very dangerous. This is usually the way of deviated cults and sects that emerge as they try to prove their innovations from the Qur’aan and by the use of weak and fabricated statements from the Prophet Muhammad (*sallallaahu alayhi wassallam*).

Imaam Maalik (*raheemahullaah*) himself refuted foolish practices such as the ‘*hadra*’ (dancing). This is clear from the narration of ‘Abdullaah bin Yoosuf at-Taneesee²¹ who spoke

²⁰ Mawalay al-‘Arabi al-Darqawi, *The Darqawi Way* (Norwich: Diwan Press, 1979), p. 4

²¹ He was originally from Damascus and is a trustworthy *Muhaddith* who is considered from the best in terms of knowledge of Imaam Maalik’s *Muwatta’* he died in 218 AH/ 833 CE. (Ibn Hajar, *Taqreeb at-Tahtheeb*, p. 559)

about a man from the city of Nasiyeebeen²² who came to Imaam Maalik. The man informed Imaam Maalik that *“there are some people called as-Soofiyyah in the city who, when they finish eating, begin reciting poetry and dancing.”* Imaam Maalik exclaimed *“Are they insane?”* the man responded *“No.”* Maalik then asked *“Are they boys?”* the man replied, *“No. they are old and intelligent men.”* Maalik then said, ***“We have never heard of this from any of the people of Islaam.”***²³

²² A city on the caravan route between Mosul in Iraaq and Syria. There are other cities that carry the same name, one in Aleppo in Syria and the other on the bank of the Euphrates in ‘Iraaq. (Dr Saleh as-Saleh (ed.), *Dispraise of al-Hawaa by Imaam Ibnul Qayyim*, (Jeddah: Dar Al-Khair Distributers, n.d.) p.112.

²³ Dr Ahmad Bakeer Mahmood (ed.), *Tarteeb al-Madaarik wa Taqreeb al-Masaalik , li-Qadi Iyaad* (Beirut: Daar Maktabah al-Hayaat, 1387 AH/ 1967). Also in Dr Taahir Muhammad ad-Dardeeree (ed.), *Manaaqib Maalik, li- Qadi ‘Eesaa bin Mas’ood az-Zawaawee*, (Madenah: Maktabah Tayyibah, 1411 AH/ 1990 CE), p.157. See Su’ood bin Abdul-‘Azeez ad-Da’jaan, *Manhaj al-Imaam Maalik fee Ithbaat al-‘Aqeedah* (Cairo: Maktabah Ibn Taymeeyah and Jeddah: Maktabah al-‘Ilm, 1416 AH/ 1996 CE).

TAWHEED AND ‘AQEEDAH WITH THE AL-MURAABITOON SOOFEE MOVEMENT

The *al-Muraabitoon* “programme” was not the programme of the early Muslims, and is clearly not the way of the Prophets as described in the Qur’aan. Similar groups persistently discuss the “*implementation of the laws of Allaah*” but never consider the “*laws of Allaah*” when people are worshiping men, graves and the creation or adding error to Islaam. Shaykh Rabee’ ibn Haadee al-Madkhalee (*hafidhabullaah*) said **“How can one seek to implement and apply Allaah’s judgement upon the thief and the fornicator before seeking to establish and apply Allaah’s judgement upon the *Mushrik*, the one who attributes worship to others besides Allaah? How can we demand that Allaah’s judgement be applied to two men disputing about a sheep or a camel, before demanding that Allaah’s judgement be applied to those who worship idols and**

graves, and those who hold heretical beliefs with regard to Allaah's Names and Attributes, divesting them of their true meanings, or distorting them?! Are these people not greater criminals than those who fornicate, drink wine and steal?! Those are crimes against mankind, whereas *Shirk*, associating partners with Allaah, and denial of Allaah's Names and Attributes are crimes against the Creator, the One free from all imperfections, and the right of the Creator has precedence over the rights of the creation.”²⁴

Allaah mentioned in the Qur'aan the way of the Prophets which all began with calling people to worship Allaah and leave the worship of false objects of worship. We do not find that the Prophets began calling people to *Soofism*, philosophy or politics, rather the call was directed to *Tawheed* and the correct belief in Him.

Therefore, we find that the website of Abdul-Qaadir Dallas, which also claims that he is a "Dr," has a host of bizarre

²⁴ Shaykh Rabee ibn Haadee al-Madkhalee, *The Methodology of the Prophets in Calling to Allaah – That is the Way of Wisdom and Intelligence* (Birmingham,: Al-Hidaayah Publishing, 1417 AH/1997 CE), p.18

articles relating to *'aqeedah*.

1. In his *"Discourse on Tawheed,"* which should in fact be called a *"Distortion of Tawheed,"* he mentions regarding the *hadeeth ul-Jaariyah* that:

"Some of the Sahaba became very agitated because they thought a bedouin woman was mushrik and they said to Rasulullah, sallallahu 'alayhi wa sallam, "We do not think she is straight in her tawhid." He said, "Bring her to me." She came and he said to her, "Where is Allah?" Rasul, sallallahu 'alayhi wa sallam, was asking, "Where?" when he knew in his knowledge that Allah has no where-ness, rather he wanted to see what she would say. "Where is Allah?" She did not point to a tree or a stone, she pointed to the sky. Rasul, sallallahu 'alayhi wa sallam, immediately understood that in her understanding, in her grasp this meant 'no-where'. To her the sky was like nowhere. It did not have place, so

he said, "It is alright. Leave her be, she is correct. She is Muslim."

Is this how the *Salaf* explained the noble *hadeeth*?

Who from the *Salaf* have said that Prophet Muhammad (*sallallaahu alayhi wassallam*) "*knew in his knowledge that Allaah has no-where-ness.*"??

2. Then he says in his "*discourse*" that contains only two or three references to the Qur'aan and *Sunnah*:

"The best example is if you take the dog. You say, "The dog has been created by Allah," but what is 'dog'? Dog is not just a body. We know how a dog behaves, we know what it 'is'. We know that it will be your friend and yet it will turn on you. We know that it can be trained to hunt. We know that it is dirty and that it leaves behind its droppings with indifference, that it licks itself, it is unclean and it is also loyal. We know all this mixture of things about 'dog.' You cannot separate the dog from its

dogginess. The dog and its actions are one, they are the same. The animal that you see is what it is by its complete pattern of existence."

What a bizarre example to use to explain the *Tawheed* of Allaah, *Mighty and Majestic!*

Thus, it is no surprise to also find *al-Muraabitoon* making foolish statements regarding *Tawheed*. Such as saying "*Tawheed is like water,*" which is how Ahmad Thompson described *Tawheed* in his book *Making History!*? This book was published by the *al-Muraabitoon* publishers of London, *Ta-Ha Publishers*.

Other former *Muraabitoon* members that have displayed a distinct lack of knowledge regarding the correct Islamic belief include Hamza Yoosuf Hanson.²⁵ He stated in one of his audio lectures on secularism that **"the emphasis on**

²⁵ He is an 'Ash'aree that is known for his hatred of the *Salafees*. He confused many of the Muslim youth during the mid to late 1990s by calling them to awareness of a "*Dajjaal system*" composed of an all-watching eye!? Many of his lectures revolved around socio-political agitation which he brought to an end after the events of 9-11. He then began working hand in hand with the very system that he was claiming was so "*Dajjallic*." He thus became George W. Bush jnr's "special advisor on Islaam" (!?)

‘aqeedah is a modern day sickness in the minds of the Muslims.’ However, Hamza Yoosuf does not say that dancing and clapping in circles is a sickness!?

In fact, Hamza Yoosuf’s sister was married to Abdul-Qaadir Dallas.²⁶ Hanson’s disregard of the correct *‘aqeedah* may be due to his *Muraabitoon* background and influence, but he left the cult after Dallas facilitated it for him to go to Mauritania to study Arabic.

²⁶ *The Shaykh Who Has No Clothes*, p.37

WHO IS WITH THEM?

Al-Muraabitoon also have a grand list of members based in the UK that are mainly white Englishmen who embraced Islaam in the 1970s with Abdul-Qaadir Dallas. Names include Yaaseen Dutton, the *Edinburgh University* lecturer of Arabic and Islamic Studies, he is probably the most knowledgeable of them in Arabic; Abdul-Haqq (Rufus) Bewley, A'ishah Bewley, Abdul-Azeez Redpath, Mahmood Lundh, Idrees Mears, Saalih Brandt, Eesaa Bryce, Abdussamad Clarke, Asadullah Yate (who has a Ph.D from Cambridge) etc. the translations of some of these individuals are mainly works by only *Maalikee* scholars of the past.

The next in line to Abdul-Qaadir Dallas in the movement is 'Umar Ibraaheem Vadillo.

Nevertheless, ‘Uthmaan al-Itaalee, a dissident member of the cult who claims that he *al-Muraabitoon* attempted to assassinate him and his family, wrote a condemning refutation of the *al-Muraabitoon* cult entitled *Ian Dallas, The Shaykh Who Has No Clothes*. The book argued that Abdul-Qaadir Dallas is heavily involved in occult practices and is influenced by the *Kuffaar* (and) homosexual philosophies of Neitzche, Wagner, Heidegger,²⁷ Jung and even Hitler! The book even concluded that the *al-Muraabitoon* movement and their leader were a non-Islamic sect. ‘Uthmaan al-Itaalee’s current website is www.murabitun.cyberummah.org where further interesting claims against Abdul-Qaadir Dallas can be referred to.

Currently, *al-Muraabitoon* target the whole planet for their call and their old website showed that they have outlets in Germany, Nigeria, South Africa, Malaysia and Spain. They have even tapped into the isolated communities of San

²⁷ It is common for the extremist UK *Soofees* to praise *Kuffaar* philosophies. TJ Winters (aka Abdul-Hakeem Muraad) a *Soofee Cambridge University* lecturer but of a different cult to that of *al-Muraabitoon* is also known for his hatred of *Salafees*. However, he sees it fit to promote and refer to the *Kuffaar* philosophy of Heidegger!?

Cristol, Chiapas in Mexico and bring the indigenous people there to their *Soofee* ways.

For a few years, *al-Muraabitoon Soofee* movement attempted to aim at people of African origin by claiming that they were “bringing people to their roots in Africa with *Maalikee* and *Soofee* Islaam.” However, this concept is very simplistic as the ‘school’ of Imaam Maalik was spread through governance and politics. For example, in Spain the Muslims there originally followed the *madhddhab* of Imaam al-‘Awzaa’ee (*raheemahullaah*) before the *Maalikee* school was implemented on them.

In fact, Abdul-Qaadir Dallas wrote a book entitled *A Letter to an African Muslim*, which was an attempt to bring in more members to his cult. It seemed as if Dallas wanted to control a militant black core to his cult that he could use as expendables how he please.

This fringe of *Muraabitoon* was known as ‘*Black Stone*’ and tried to set up a base in Brixton, south London. Yet the

Muraabitoon were not able to mobilise there due to the *Salafees*. The *Salafees* were favoured by the local Muslim community which was fed up with the repugnant extremities of the *al-Muraabitoon/Black Stone*.

Around the same time Abdul-Qaadir Dallas and his *Muraabitoon* revised the book *Root Islamic Education*²⁸ and Dallas was claiming, **“How is it that they (other Muslims) are not calling you to the *Salafee* model? And what is the *Salafee* model? It is Madeenah al-Munawwara.”**

This passage was supposed to be an exhortation to find *Salafiyyah* by following the *Maalikee madhhab*!²⁹ Thus, we find *al-Muraabitoon* were claiming to be *Salafee* in their methodology. Yet it has been demonstrated that their *manhaj* has nothing *Salafee* about it, and never did. It and its founder

²⁸ Abdalqadir al-Murabit, 1st Edition, Diwan al-Amir Publications, 1982; 2nd Edition (revised) London: Madinah Press, 1993

²⁹ From Imaam Maalik's *usool* he reasoned that since many of the people of Madeenah were direct descendants of the Sahaabah and Madeenah was where the Prophet (*sallallaahu alayhi wassallam*) spent the last years of his life, practices common to all people of Madeenah must have been allowed, if not encouraged by the Prophet himself. Thus, Imaam Maalik regarded common practices of Madeenah as a form of highly authentic *Sunnah* narrated in deeds rather than words.

are from the most deviant cults that have emerged amongst the Muslims.